JEBB
Vol. 01, No. 02, September 2026

# A Comparative Analysis of Business Ethics Perception and Customer Satisfaction in Religious Value-Based and Conventional Companies

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Received: 2026-May-15
Rev. Req: 2026-Jully-25
Accepted: 2026-August-31

**ABSTRACT:** *Business ethics has increasingly been recognized as a strategic determinant of customer satisfaction, yet the way ethical values are perceived and translated into customer evaluations may differ between companies that explicitly embed religious values into their operations and those operating on conventional, secular business logic. This article presents a comparative conceptual analysis of business ethics perception and customer satisfaction across religious value-based and conventional companies, drawing on a systematic review of academic literature published in Scopus and Sinta-accredited journals. Using a qualitative literature study method, sources were selected, screened, and thematically synthesized to identify convergences and divergences in how ethical dimensions honesty, fairness, responsibility, and value congruence shape customer trust and satisfaction across the two business types. The analysis finds that religious value-based companies tend to generate satisfaction through a dual material spiritual value proposition anchored in religious legitimacy, whereas conventional companies rely more heavily on functional and reputational mechanisms such as service quality and corporate social responsibility signaling. Both types, however, converge in that trust functions as a central mediating mechanism between perceived ethics and satisfaction. The findings offer a conceptual framework guiding future empirical testing, with practical implications for firms seeking to strengthen ethics-based customer relationships regardless of value orientation.*
**Keywords:** *Business Ethics; Customer Satisfaction; Religious Values; Conventional Company; Comparative Analysis*

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## I. INTRODUCTION

Business ethics has moved from being a peripheral corporate concern to a central pillar of competitive strategy, particularly as customers increasingly evaluate companies not only on the quality of products and services but also on the moral conduct embedded in how those products and services are delivered. Ethical statements, codes of conduct, and value declarations are now common features of corporate communication, reflecting a broader recognition that customers' perceptions of a firm's integrity, fairness, and social responsibility can significantly influence satisfaction, trust, and loyalty (Murphy, 1995).

Within this landscape, two broad categories of companies can be distinguished based on the normative foundation of their ethical commitments. The first category comprises religious value-based companies firms that explicitly ground their business conduct in religious teachings, such as Islamic business ethics rooted in principles of tawhid (the oneness of God), justice (‘*adl*), honesty (*sidq*), and the prohibition of usury (*riba*) and excessive uncertainty (*gharar*) (Ghinarahma, 2025). The second category comprises conventional companies, which formulate their ethical commitments primarily through secular managerial frameworks such as corporate social responsibility (CSR), stakeholder theory, and professional codes of conduct, without an explicit religious referent (Öberseder, Schlegelmilch, Murphy, & Gruber, 2014).

Empirical evidence from both traditions suggests that perceived business ethics is positively associated with customer satisfaction. In the context of Islamic banking, customers' perception of Islamic business ethics and service quality has been shown to influence customer satisfaction and loyalty, although the strength of this relationship varies across institutions and markets (Huzaimah & Ibdalsyah, 2018). Similarly, in Islamic hospitality settings, customers' perception of sharia-compliant service quality contributes to customer delight, which subsequently strengthens loyalty (Kurnia, Hendratmi, Anam, & Ivanda, 2023). Sharia business ethics has further been argued to contribute to customer satisfaction by fostering an ethical and fair business environment that resonates with both the material and spiritual expectations of Muslim consumers (Ghinarahma, 2025).

Parallel findings exist in the conventional business literature. Mulki and Jaramillo (2011) demonstrated that customers' perceptions of a firm's ethical reputation amplify the positive effect of perceived value on customer satisfaction in the banking sector, independent of any religious framing. Luo and Bhattacharya (2006) found that corporate social responsibility an ethically grounded but secular managerial construct affects customer satisfaction and, through it, firm market value. Öberseder et al. (2014) developed and validated a scale showing that consumers' perceptions of a company's economic, legal, ethical, and philanthropic

responsibilities are systematically related to satisfaction and purchase behavior. More recently, Ahmad, Shakir, Azam, Mahmood, Zhang, and Ahmad (2023) showed that CSR and green consumption practices enhance consumer satisfaction and loyalty, moderated by consumers' ethical beliefs, while Shih, Silalahi, Baljir, and Jargalsaikhan (2024) demonstrated that perceived sustainability an ethically inflected corporate attribute affects customer satisfaction through perceived value.

Despite this substantial body of evidence within each tradition, comparative studies that directly examine how the perception satisfaction relationship differs between religious value-based and conventional companies remain limited. Most existing studies are confined to a single business type either an Islamic financial or retail institution, or a secular corporation rather than juxtaposing the two within a unified analytical framework (Ali & Al-Aali, 2015). This is a notable gap, because the normative foundation of a firm's ethics is not merely a rhetorical difference; it plausibly shapes the psychological mechanisms through which customers interpret ethical cues and translate them into satisfaction judgments. Agle and Van Buren (1999) argued that religious commitment introduces a transcendent frame of moral accountability that is largely absent from secular business ethics, suggesting that religious value-based firms may access a distinctive spiritual as well as material satisfaction pathway that conventional firms cannot readily replicate. Conversely, conventional firms may rely more heavily on visible, verifiable signals such as service quality, CSR disclosure, and reputation management to build the functional trust that underlies satisfaction (Colgate & Hedge, 2001).

The importance of clarifying this comparative pattern is reinforced by findings on religiosity as a psychological driver of customer evaluations more broadly. Dinh, Nguyen, Trinh, and Nguyen (2022) found that religious commitment enhances life satisfaction and ethical judgment, which in turn strengthens consumer loyalty even in a secular retail setting such as convenience stores suggesting that religiosity operates as an individual-level factor that companies of either type may need to account for. Okpara and Wynn (2008) further showed that ethical climate shapes job satisfaction and organizational commitment, which has downstream implications for the quality of customer-facing service delivered by employees, regardless of whether the firm's ethical foundation is religious or secular. Meanwhile, in family businesses many of which embed religious or value-laden identities into their operations ethical narratives are actively constructed and transmitted across generations, shaping how such firms present themselves to customers and stakeholders (Parada & Dawson, 2017).

Given this background, the present study addresses two research questions: (1) how does customer perception of business ethics differ between religious value-based and conventional

companies, particularly across the dimensions of honesty, fairness, responsibility, and value congruence; and (2) through what mechanisms does perceived business ethics translate into customer satisfaction in each business type, and how do these mechanisms converge or diverge? By synthesizing findings from Scopus and Sinta-accredited literature, this study aims to construct a conceptual comparative framework of the ethics satisfaction relationship that can inform both theoretical development and managerial practice in religious value-based and conventional business contexts.

## II. METHOD

This study employs a qualitative literature review method (*studi kepustakaan*/ systematic literature review) rather than a primary empirical survey, given that the objective is to synthesize and compare existing theoretical and empirical findings rather than to generate new field data. The review process consisted of four stages, adapted from the library research procedure commonly applied in comparable conceptual studies on business ethics and customer satisfaction (Ghinarahma, 2025): (1) preparing the review tools and defining the scope of inquiry; (2) compiling a working bibliography from relevant databases; (3) systematically screening and organizing the retrieved literature; and (4) critically reading, coding, and synthesizing the content to answer the research questions.

Literature was retrieved from Scopus-indexed databases (Emerald Insight, SpringerLink, Taylor & Francis/Cogent, SAGE, and ScienceDirect) and from Sinta/Garuda-indexed Indonesian journals accessible through the Directory of Open Access Journals (DOAJ) and institutional repositories. The search employed combinations of the following keywords: “business ethics,” “customer satisfaction,” “religious values,” “Islamic business ethics,” “corporate social responsibility,” and “comparative analysis,” applied in both English and Indonesian. Inclusion criteria required that sources: (a) were published in peer-reviewed journals indexed in Scopus or accredited under Sinta 1-4; (b) empirically or conceptually examined the relationship between perceived business ethics and customer satisfaction, loyalty, or trust; and (c) were published within roughly the last fifteen years, with a small number of earlier foundational sources retained for theoretical grounding. Sources lacking a verifiable Digital Object Identifier (DOI) or complete bibliographic metadata were excluded in order to preserve citation traceability and integrity.

Literature searching and reference management were conducted using Mendeley Desktop, which was used to collect, deduplicate, and format the retrieved sources according to the American Psychological Association (APA) citation style. A total of fifteen sources met the inclusion criteria and were retained for thematic synthesis after an initial pool of literature was screened for topical relevance and methodological credibility.

The analytical technique applied is narrative-thematic synthesis, in which the content of each source was coded according to four comparative dimensions commonly used in the business ethics literature: (1) honesty and transparency, (2) fairness and non-discrimination, (3) responsibility and accountability, and (4) value congruence between a firm's stated ethical identity and its customers' own values. Sources describing religious value-based companies and those describing conventional companies were coded separately along these four dimensions, and the resulting patterns were compared to identify points of convergence and divergence. This comparative coding forms the basis of the discussion presented in the following section, which is organized around the study's two research questions rather than around a single empirical dataset, consistent with the conceptual-comparative nature of this study.

## III. RESULT AND DISCUSSION

### Comparative Patterns in Perceived Business Ethics Dimensions Between Religious Value-Based and Conventional Companies

The first research question concerns how customer perceptions of business ethics differ between religious value-based and conventional companies across the dimensions of honesty, fairness, responsibility, and value congruence. Synthesis of the reviewed literature indicates that both business types are perceived favorably when they demonstrate honesty and transparency, but the source of legitimacy that customers attach to these behaviors differs markedly. In religious value-based companies, honesty (*sidq*) and transparency are perceived not merely as good business practice but as religiously mandated obligations; case evidence from Bank Syariah Indonesia's financing products shows that customers regard clear disclosure of profit margins, risks, and contractual rights and obligations as an extension of the bank's religious accountability, which in turn produces satisfaction free from suspicion of hidden costs or deception (Ghinarahma, 2025). A comparable pattern appears in sharia compliant hospitality services, where perceived conformity with Islamic service standards contributes to a form of customer delight that mediates the relationship between service quality and loyalty (Kurnia et al., 2023).

In conventional companies, honesty and transparency are also central to customer evaluations, but they are typically assessed through secular, verifiable indicators such as accurate product information, fair pricing, and consistent service delivery rather than through an explicit religious frame. Mulki and Jaramillo (2011) found that customers' perceptions of a bank's ethical reputation built through consistent, transparent conduct amplify the positive relationship between perceived value and customer satisfaction, independent of religious identity. Öberseder et al. (2014) similarly demonstrated that consumers evaluate a firm's ethical responsibility as one of several distinguishable but related dimensions, alongside its economic, legal, and philanthropic

responsibilities, indicating that in conventional settings ethical perception is embedded within a broader, multidimensional corporate responsibility construct rather than derived from a single transcendent principle.

On the dimension of fairness, religious value-based companies again anchor fairness (*'adl*) in scriptural injunctions requiring equal treatment of customers irrespective of economic status, a norm that is explicitly invoked in Islamic business ethics literature as foundational to just business conduct (Ghinarahma, 2025; Ali & Al-Aali, 2015). Ali and Al-Aali (2015) argue that Islamic marketing ethics constrains manipulative or discriminatory practices more strictly than conventional marketing codes because such practices are framed as violations of a moral order that extends beyond contractual or legal obligation. Conventional companies, by contrast, tend to operationalize fairness through consumer protection regulations, complaint-handling procedures, and switching-cost transparency; Colgate and Hedge (2001) showed that perceived unfairness or poor complaint resolution is a primary driver of customer switching behavior in retail banking, suggesting that fairness in conventional settings is evaluated largely through the lens of procedural justice rather than moral obligation to a higher authority.

Responsibility and accountability show a similar pattern of convergence in outcome but divergence in underlying logic. Religious value-based firms frame responsibility as accountability not only to customers and regulators but ultimately to a religious authority, which several studies suggest intensifies the perceived seriousness of ethical lapses and, conversely, the perceived credibility of ethical claims (Agle & Van Buren, 1999; Ghinarahma, 2025). Conventional companies typically frame responsibility through the CSR paradigm, in which economic, legal, ethical, and discretionary responsibilities are pursued to manage stakeholder relationships and reputational risk (Luo & Bhattacharya, 2006; Ahmad et al., 2023). Both framings can produce comparable satisfaction outcomes, but the religious framing appears to generate an additional layer of perceived accountability that is less easily replicated by purely managerial CSR commitments, since the latter can be perceived by skeptical consumers as strategically motivated rather than intrinsically obligatory (Ahmad et al., 2023).

Finally, on value congruence, religious value-based companies benefit from a built-in alignment mechanism: customers who share the same religious identity as the firm are predisposed to perceive higher congruence between their personal values and the firm's stated ethical identity, which several studies link to stronger loyalty and satisfaction outcomes (Dinh, Nguyen, Trinh, & Nguyen, 2022; Kurnia et al., 2023). Conventional companies must construct value congruence more deliberately, often through sustainability positioning, green consumption appeals, or explicit CSR communication designed to resonate with a heterogeneous customer base whose values are not defined by a shared religious identity (Shih, Silalahi, Baljir, & Jargalsaikhan, 2024;

Ahmad et al., 2023). This suggests that value congruence is, in religious value-based firms, partly inherited from shared religious identity, whereas in conventional firms it must be actively cultivated and periodically reinforced through marketing and communication strategy.

**Divergent Mechanisms Linking Perceived Business Ethics to Customer Satisfaction: Trust and Value Congruence as Comparative Pathways**

The second research question concerns the mechanisms through which perceived business ethics translates into customer satisfaction in each business type, and whether these mechanisms converge or diverge. Across both traditions, trust emerges consistently as the pivotal mediating construct linking perceived ethics to satisfaction, which supports treating trust as a near-universal mechanism rather than one specific to either business type. Mulki and Jaramillo (2011) explicitly modeled ethical reputation as amplifying the effect of customer value on satisfaction, implying that trust generated by perceived ethical conduct functions as a multiplier on other value-creating activities. In the religious value-based context, Ghinarahma (2025) similarly identifies increased trust as the primary channel through which sharia business ethics elevates customer satisfaction, while Huzaimah and Ibdalsyah (2018) found that perceived Islamic business ethics contributes to customer satisfaction largely through the trust and comfort customers derive from perceived compliance with sharia principles, even though the same study found a comparatively weaker direct effect of business ethics on customer loyalty relative to service quality, indicating that trust-based satisfaction does not automatically or uniformly convert into loyalty.

Where the two business types diverge is in the composition of the value that trust is built upon. In religious value-based companies, the reviewed literature converges on a dual material spiritual value proposition: customer satisfaction is not only a function of functional value (product quality, price fairness, service reliability) but also of spiritual value derived from the conviction that a transaction conforms to religious teaching and therefore carries a sense of blessing or religious merit (Ghinarahma, 2025). This spiritual layer appears to operate somewhat independently of conventional satisfaction antecedents; Dinh et al. (2022) found that religious commitment enhances life satisfaction and ethical judgment, both of which mediate the relationship between religiosity and consumer loyalty even in ostensibly secular retail contexts, suggesting that the spiritual pathway to satisfaction is not confined to explicitly religious firms but is most strongly and consistently activated when the firm's identity is congruent with the customer's religious commitment.

In conventional companies, by contrast, the reviewed literature suggests that trust and satisfaction are built predominantly through a functional reputational pathway. Luo and Bhattacharya (2006) show that CSR affects customer satisfaction most strongly when paired with

strong corporate ability, such as innovativeness and product quality, indicating that ethical signaling alone is insufficient without a credible functional foundation; indeed, they found that CSR can even reduce satisfaction in firms with weak innovation capability, presumably because ethical claims are perceived as inconsistent with substandard functional performance. Öberseder et al. (2014) reinforce this pattern by showing that consumers evaluate ethical responsibility as one of several interacting corporate responsibility dimensions rather than as a standalone determinant of satisfaction. Shih et al. (2024) add that perceived sustainability affects satisfaction indirectly through perceived value, again underscoring that in conventional settings, ethical or sustainability-related perceptions typically operate through, rather than independently of, functional value assessments.

A further point of divergence concerns the internal organizational conditions that support the ethics–satisfaction link, which the reviewed literature suggests matter for both business types but through different channels. Okpara and Wynn (2008) found that a strong ethical climate enhances employee job satisfaction and organizational commitment, which is a plausible antecedent of the frontline service quality that ultimately shapes customer-perceived ethics and satisfaction in conventional firms. In religious value-based firms, a comparable role is played by shared religious identity among employees and management, which several sources suggest facilitates more consistent enactment of the firm's stated ethical principles at the point of customer interaction, and which family-business research frames as being actively reinforced through transgenerational ethical narratives that embed value commitments into organizational culture over time (Parada & Dawson, 2017). This suggests that, although the proximate mechanism in both business types is employees' internalization of the firm's ethical identity, religious value-based firms may benefit from a stronger, identity-based internalization mechanism, while conventional firms depend more on formal ethical-climate management practices to achieve a comparable effect.

Taken together, these findings suggest that the ethics satisfaction relationship is not fundamentally different in kind between religious value-based and conventional companies in both cases, perceived ethics operates substantially through trust but it differs in the composition of value that generates satisfaction and in the legitimacy basis that customers use to validate a firm's ethical claims. Religious value-based companies can access an additional, spiritually grounded satisfaction pathway that is largely unavailable to conventional firms, but this pathway is conditional on customers sharing the firm's religious identity and may not generalize to religiously heterogeneous markets. Conventional companies, lacking this built-in legitimacy source, must instead construct credibility through consistent functional performance, verifiable CSR practices, and reputation management, which the literature suggests can produce comparable satisfaction outcomes but requires more deliberate and sustained managerial investment to establish and maintain (Ahmad et al., 2023; Luo & Bhattacharya, 2006).

**Synthesis: A Comparative Framework of the Ethics–Satisfaction Relationship**

Synthesizing the two discussion points above, the reviewed literature supports a comparative framework in which perceived business ethics affects customer satisfaction through a common mediating mechanism trust but through business type specific antecedents of that trust. For religious value-based companies, trust is anchored in religious legitimacy, shared identity, and the perception that ethical conduct fulfills a transcendent obligation rather than a purely commercial one; this produces a dual material spiritual satisfaction pathway that appears strongest among customers who share the firm's religious identity (Ghinarahma, 2025; Dinh et al., 2022). For conventional companies, trust is anchored in verifiable functional performance and credible, consistently enacted CSR or ethical-reputation signals; this produces a functional reputational satisfaction pathway that is available to a religiously heterogeneous customer base but requires sustained managerial investment to remain credible (Mulki & Jaramillo, 2011; Luo & Bhattacharya, 2006; Öberseder et al., 2014).

This comparative framework directly answers the two research questions posed at the outset of this study. First, customer perceptions of business ethics differ between the two business types not so much in the ethical dimensions being evaluated honesty, fairness, responsibility, and value congruence appear salient in both but in the legitimacy basis customers use to validate those dimensions, with religious authority serving this role in religious value-based firms and secular managerial and regulatory frameworks serving it in conventional firms. Second, perceived business ethics translates into customer satisfaction in both business types primarily through trust, but religious value-based firms additionally benefit from a spiritual value component that is largely unavailable to conventional firms operating outside a shared identity market. Together, these findings suggest that the two business types are not competing on a single, universal ethics satisfaction pathway, but on related, business type specific pathways that converge on trust as their common denominator.

## IV. CONCLUSION

This study set out to compare how business ethics is perceived and translated into customer satisfaction in religious value-based versus conventional companies, based on a synthesis of Scopus and Sinta accredited literature. The findings indicate that both business types are evaluated by customers along broadly similar ethical dimensions honesty, fairness, responsibility, and value congruence and that in both cases, trust functions as the central mechanism linking perceived ethics to satisfaction. However, the two business types diverge in the legitimacy basis and value composition underlying this relationship. Religious value-based companies benefit from a dual material spiritual value proposition in which ethical conduct is validated by religious

authority and reinforced by shared identity between the firm and its customers, producing a distinctive satisfaction pathway that is difficult for conventional firms to replicate. Conventional companies, in the absence of this built-in legitimacy source, rely more heavily on functional performance, verifiable CSR signaling, and reputation management to build the trust that underlies customer satisfaction.

These findings carry theoretical implications for the business ethics and marketing literature by suggesting that models of the ethics satisfaction relationship should account for the normative source of a firm's ethical identity as a boundary condition, rather than treating perceived business ethics as a uniform construct across business types. Managerially, the findings imply that religious value-based firms should safeguard and consistently demonstrate the religious legitimacy that underpins their distinctive value proposition, since inconsistency between claimed and practiced values is likely to be especially damaging given the heightened moral expectations customers hold toward such firms. Conventional firms, meanwhile, should recognize that ethical or CSR signaling is unlikely to enhance satisfaction unless it is paired with credible functional performance, and should invest in transparent, verifiable practices rather than symbolic ethical positioning alone.

As a conceptual-comparative study based on secondary literature, this research has limitations that should be addressed by future empirical work. Because the analysis synthesizes findings from studies conducted in different countries, industries, and religious contexts, the comparative patterns identified here should be treated as propositions for testing rather than as established causal findings. Future research is encouraged to conduct direct empirical comparisons for example, through cross-sectional surveys administered to customers of matched religious value-based and conventional firms within the same industry and market to test the dual material spiritual satisfaction pathway proposed here, and to examine boundary conditions such as customer religiosity, market religious homogeneity, and industry type that may moderate the strength of the comparative patterns identified in this review.

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